

THE STATUS OF IMAAM ABU HANIFA AND THE NEED FOR TAQLEED

*By : Hadhrat Maulana Shah Abdul Hamid Is'haq
Sahib Dâmat Barakatuhum*



THE BEST OF ERA'S IS MY ERA,

**THEN THE ONE FOLLOWING THEM
(THE ERA OF TAABI'EEN),**

**THEN THE ONE FOLLOWING THEM
(THE ERA OF TABE-TAABI'EEN).**

Hadith

Title: The Status of Imaam Abu Hanifa and The Need for Taqleed

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FOREWORD

This was a Bayaan delivered by Hadrat Maulana Abdul Hamid Saheb DB at Lakefield Masjid, Benoni on the 15th of Shabaan 1436, the night of Baraa'at. There were various issues that were discussed in this Bayaan particularly the status and intelligence of the great Imaam of Fiqh, Imaam Abu Hanifa .

Referring to our Ulema and the Fuqaha in matters of Deen is absolutely essential, particularly when we are in a state of confusion or totally in the dark with absolutely no knowledge. In worldly matters we refer to the experts in a particular field, then why not the same principle is applied in matters of Deen, which is of utmost importance.

After reading this booklet and understanding the status of the Fuqaha and our pious predecessors, one will be able to follow easily without raising any objections.

May Allah  grant us the Taufeeq to understand! Ameen.

الحمد لله وكفى وسلام على عباده الذين اصطفى

الحمد لله منشئ الخلق من عدم..... ثم الصلوة على المختار في القدم

يا رب صل وسلم دائما ابدا على حبيبك على رسولك خير الخلق كلهم

مولاي صل وسلم دائما ابدا على بشير نذير محمدا

مولاي صل وسلم دائما ابدا على طه سيد المرسلين

بلغ سلامي روضة فيها النبي المحترم

يا خير من دفنت بالقاع اعظمه فطاب من طيبهن القاع والاکم

روحي الفداء لقبر انت ساكنه فيه العفاف وفيه الجود والكرم

هو الحبيب الذي ترجى شفاعته لكل هول من الاهوال مقتحم



يا رب بلغ بالمصطفى مقاصدنا واغفر لنا ما مضى يا واسع الكرم

اما بعد فقد قال الله تبارك وتعالى اعوذ بالله من الشيطان الرجيم

بسم الله الرحمن الرحيم


وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ
وقال النبي صلى الله عليه وسلم اعوذ بعفوك من عقابك واعوذ برضاك من سخطك واعوذ بك منك لا أخصي ثناء عليك
أنت كما أثنت على نفسك او كما قال عليه السلام

THE DIFFERENCE BETWEEN SUNNAT AND HADITH

It was the practice of our honourable and illustrious Sheikh Aarif Billah, the Rumi of our time, Hadhrat Maulana Shah Hakeem Muhammad Akhtar Saheb , to discuss and revise a Sunnat of Rasulullah  before commencing with a bayaan.

We will be discussing many Sunnats during this talk, however I wish to clarify the difference between Sunnat and Hadith.

What is Sunnat and what is Hadith?

We usually consider both these aspects as the same thing. I wish to also explain the importance of Sunnat in comparison to Hadith. In many Ahadith we will read “*Alaikum bi sunnati Wa sunnatil khulafaa Rashidin,*” “*Man ahyah sunnati faqad ahyani.*” There are many Riwayaat where Rasulullah  has commanded us to follow the Sunnat.

Rasulullah  is reported to have said,


فعلیکم بسنتی وسنة الخلفاء الراشدين المهديين ، تمسکوا بها ، وعصوها علیها بالنواجذ ، وإیاکم ومحدثات الأمور ، فإنَّ کلَّ مُحدثَةٍ بدعةٌ ، وکل بدعةٌ ضلالةٌ

Hold firmly onto my Sunnat and the Sunnat of the rightly guided Khulafaa, hold onto it and bite onto it with the molars, and beware of inventing new things, for verily every invention is a Bid’ah, and every Bid’ah is misguidance

In another Hadith,

فمن أحیا سنتي فقد أحبی

Whoever revives a Sunnat has certainly loved me

We have been commanded to follow the Sunnat of Rasulullah  and hold firmly onto the Sunnat. We will not find a narration that states,

“Hold firmly onto the Hadith.”

There is a distinction between the two. The Sunnat, is established from the Ahadith. **Sunnat refers to the lifelong way of life of Rasulallah ﷺ and the Hadith is the proof of this.** Thereafter, we will find some contradicting the general way or habit of Rasulallah ﷺ. This is where many people make mistakes and follow the Hadith.

LIFE LONG PRACTICE OF RASULULLAH ﷺ VERSUS AN ISOLATED INCIDENT

An example of this is that on one occasion Rasulallah ﷺ performed Salaah without a Topie. The reason for this was because he used the Topie as a Sutraa on that occasion. The daily lifelong practice, the Sunnah practice of Nabi ﷺ was to perform Salaah with a topie. The Muhadditeen have written certain chapters in their Kitaabs discussing the Topie of Rasulallah ﷺ.

If we have to apply logic to one occasion then we can consider this example,

Our Imaam in this Masjid, Maulana Anees Saheb, he always wears his Topie, however whilst on a journey his two year old child removed his Topie and it flew out the window of the vehicle. The time for Zuhr Salaah set in and he had to stop for Salaah but he does not have his Topie. Must he miss his Zuhr Salaah because he doesn't have his Topie or must he perform Salaah without his Topie? He will perform Salaah without his Topie on this occasion. One of his Musallies saw him performing Salaah without Topie and decided he is going to follow this practice.

This is the attitude of those that have the incorrect understanding or little or no understanding. They took an isolated incident and made it a practice. If a person insists that he wants to perform Salaah without a Topie, then he should remain in the state of Ihraam, because when one is in Ihraam then we are commanded by Allah ﷻ to perform Salaah without a Topie.

On another occasion Rasulallah ﷺ performed Salaah with shoes whereas he would normally perform Salaah without shoes. There are details with regard to the entrances of the Masajid during the time of Rasulallah ﷺ, that there was place for keeping one's shoes. It was not only the practice of Nabi ﷺ through

out his life, but the practice of the whole Ummat to perform Salaah without shoes. In every country throughout the world, we will find shoe racks at the entrances. However, there is an isolated Hadith of Rasulullah ﷺ, where Rasulullah ﷺ performed Salaah with shoes, do we hold onto this one Hadith and cancel the major life practice of Nabi ﷺ, what type of logic is this?

Is this regarded as common sense?

Which type of following of Quraan and Hadith is this?

This is when people are either doing things out of ignorance, or they are following their desires, or they are trying to be different. They will even show you proof from Bukhari Sharif. They will quote the page and volume number yet they discard the lifelong practice of Rasulullah ﷺ.

TRANSLATION OF QURAAN AND HADITH

The second very important point which I wish to discuss is Hadith. Today, many people go for Hajj or Umrah, and purchase Bukhari Sharif, Muslim Sharif, Quraan Sharif, etc. with the translation. A person that is advanced even further, checks for these Kitaabs on the internet and he follows the translations of Kitaabs on the internet and thus everyone becomes a great Allama and Mufti.


However in order to understand Hadith there is great detail. One aspect to understanding Ahadith is to know the historical perspective, the background and context. Otherwise one will never understand Ahadith. A person will make an incorrect assessment and go off in the wrong direction.

An example of this is as follows, a person does not know the history with regards to slavery in the era of Rasulullah ﷺ. Slavery was a common practice in the world particularly amongst the Arabs. If we have to apply the Hadith in regards to slavery in this era it will be completely out of context, resulting in having a completely wrong idea.

We have to read the Ahadith in that time and era when slavery was a common practice amongst the Arabs, the era of Rasulullah ﷺ. Then we will not say

Islam permitted slavery but we will rather say that Islam had abolished slavery. How do we come to this conclusion?

We will refer to the Ahadith that states the rewards and virtues that a person acquires for setting slaves free. These types of Ahadith encouraged the people to set free their slaves. We find that Islam actually encourages one to abolish the practice of slavery. The country that prolonged the practice of slavery was America. They had abolished slavery recently, yet they want to attack Islam and the Muslims with regards to slavery? Islam abolished these practices a very long time ago and in a very subtle and practical way.

Mufti Shafi'e Saheb  writes that liquor was very common amongst the Arabs, it flowed in their blood and veins, they couldn't survive without their liquor, but Islam totally abolished this filth in a very dignified manner.

Unfortunately, because we have lost our link with the Ulema and Deen, we have established our link with western education and their system, their (western) way of life, i.e. their nightclubs, their wild lifestyle, the consumption of liquor which is gradually creeping into our Muslim youth once again. Islam had completely abolished liquor bringing it to nil. In 1940, they tried to abolish liquor in America. They found that more people were consuming liquor later in comparison to when they started this campaign.

Now the question of "Ta'addude-azwaaj", having many wives arises. Polygamy is looked down upon by the west, yet they are permitted thousands of mistresses. Islam allows four legal wives which have to be taken care of. In this case also, if we do not understand the historical background of this, then we will not understand the ne'mat (blessing) on mankind because at that time people used to have ten, fifty, a hundred wives, which was common. If we look at the system of Islam then Islam did not permit four wives but rather Islam limited it to four wives.

HAVING KNOWLEDGE OF THE LANGUAGE TO UNDERSTAND QURAAN & HADITH

Further to understand Hadith and to understand Deen we must have knowledge of the language. Today, we want to translate from our English

translations and we think we are very great Allama. Allah ﷻ mentions in an Aayat of Quraan:

“That ask the people of knowledge if you don’t know.”

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

So ask the people of knowledge if you do not know.

“Fasalu Ahluh-Zikr” this is the Quraan’s injunction which means here “Fasalu Ahluh Ilm” “Ask the people of knowledge” but why the term Ahluh-Zikr has been used. It means that not only the people who have the Nur of knowledge but they have Nur-Ala-Nur. They have the Nur of Ilm (knowledge) and they have connection with Allah ﷻ upon that knowledge. That is, they have knowledge and they have a connection with Allah ﷻ.

As an example we have a lawyer, he only knows the laws but he does not know the compassion of the judge. He does not know how to get the judge to give a more lenient sentence. To digress a bit, the western courts are such that a person who is arrested for a minor crime receives a four year jail sentence. It is costing the tax payer hundreds of thousands to maintain this criminal. His condition becomes worse in the prison because of his association with worse criminals; he learns new methods of committing crimes. This is why they changed the name of the prisons to correctional services.

Nevertheless, to understand Hadith, the requirement is to understand the language also. Hadhrat Maulana Muhammad Umar Saheb ﷺ used to quote an example, whilst delivering a lecture he said,

“Dil baagh baagh hogaya”


Meaning that, *“He became very happy.”* But the literal meaning of it is, *“My heart became garden, garden.”* This is proverbial speech thus the literal meaning cannot be used and it would mean that a person became *“extremely happy.”*

There is an Urdu proverb, *“Makkhi Choos”* which means that a person is, *“Very stingy”* and the literal meaning of it is *“Sucking a fly”*. This is not what is meant and it cannot be used, but here what it refers to is, *“An extremely stingy”*

person.” We will use these types of proverbs so that a point may be understood. Likewise in Quraan and Hadith we will find proverbs, similes, and various other figures of speech. Until one does not understand these conditions and the context, one will make very big mistakes in translating Quraan and Hadith.

FOLLOWING A FAQEEH

There was a Muhaddith but he was not a Faqeeh. The difference between a Muhaddith and a Faqeeh is that the Muhaddith is one that will convey the knowledge of Hadith, whilst a Faqeeh is one that has attained the understanding of Hadith. Therefore if one has to follow a person then it is better to follow a Faqeeh.

Hadhrat Mufti Mahmood Hassan Saheb Gangohi  used to commonly quote this Hadith,

“Don’t water somebody else’s field with your water.”

So one Muhaddith took the literal meaning of this Hadith, when a person came to him and asked for water, he had sufficient water but he said that he can’t give him water because the Hadith prohibits it. The actual meaning is that a person should not have relations with a divorced or widowed woman until she delivers. Therefore if we do not understand the language and context we will make great mistakes.

KNOWING THE CIRCUMSTANCES AND CONTEXT

An example is that many people know that when I deliver a lecture I require water. If water was not arranged and I asked for water, what utensil will the water be given to me in, in a glass. If I had entered the toilet and there wasn’t any water, and I asked someone from inside the toilet to bring me water in what will they bring it? They will bring it in a jug because it is for Istinja purposes. The person that is present would know exactly how to present the water on each occasion.

If a person was not present, he would present water in a toilet jug for drinking and in a glass at the toilet. This is termed as circumstantial evidence. Therefore


in order to understand Hadith, a person must know the circumstances and the situation. If we do not know this, then we will not understand the Hadith.

Another example is, a father was about to leave the world. He had a son that was studying at university so he left a bequest for the son and wrote some advices to him, he said, "My first advice is that you must go to work in the shade and return in the shade. Secondly, you must eat the best food, and thirdly you must make a new Nikah every month."



After reading the father's bequest, the son built a shady cover from his house to his work. He would leave at approximately 11:00 for work and return late afternoon in the shade. Then he commanded his wife to cook the best of foods, as this was the father's request. However the father's third bequest was a bit difficult to carry out. How is he going to get married every month?

He decided to consult with his father's secretary. The secretary had spent a very lengthy duration in his father's company and had understood his father's temperament. The secretary told him, "You have not understood a single advice of your father's"

The first advice meant, "You should leave for work before sunrise and return after sunset." That is, you should work very hard and tirelessly. The second advice meant, "You should eat only when you are hungry." When a person is hungry then he will relish the simplest of food. The third advice of your father means, "You should have relations with your wife once a month." In this way a person will have the enjoyment of having a new Nikaah being performed every month.

However it is difficult to understand this concept (of having relations once a month) in this era because Shaytaan and his agents are propagating evil in every corner of the world. Our Sheikh  says, don't make your Halaal wife Halaal all the time, but we cannot understand this in today's time. The son that did not live with the father was unable to understand, however the secretary who was always with the father understood everything.

Similarly, to understand Deen we must have all the essential facts. The historical background, the time, the place and the reason for the action. We





must understand the culture and the type of society of that time. That is why in the Aalim course, the various sciences related to all these facts are taught. The people who understood these circumstances were the Sahabah . Today we want to understand Deen from Quraan Sharif and Bukhari Sharif. We have to acquire Deen from our Ustaads who acquired it from their Ustaads until the chain finally links with Rasulullah .

To understand Ahadith, all these sciences are required.

DEFINITION OF THE QURAAN SHARIF


We are required to follow the Quraan Sharif.

What actually is the Quraan Sharif?

Nurul Anwaar is a Kitaab which explains the principles of Fiqh, which is taught in the Darul Ulooms. The author of this Kitaab defines the Quraan Sharif as follows; it is the words of Allah  which we are unable to hear. The book form of the Quraan Sharif (the Mushaf) is not the Quraan in reality. We see the written words but the **words of Allah  with which Jibraeel  descended is actually the Quraan.** Included in the definition of the Quraan Sharif is the meaning which Allah  meant. It is not that which we are making conclusion of.

Many people say, *“I thought this is what was meant.”* Many businesses suffered big losses and major accidents took place because of a mistake and incorrect understanding of a person.

DEEN IS NOT BASED ON OUR OWN UNDERSTANDING & THINKING

Our Sheikh  says that a few people who were travelling by train decide to purchase some peanuts and chevro. Whilst traveling they will eat and discuss matters of Deen.

Is our Deen peanuts and chevro?

The solid pillars of Deen are Quraan and Hadith.

Quraan refers to the Quraan Sharif which Allah ﷻ revealed. If I recite the Quraan incorrectly, it is not Quraan. If I interpret the Quraan incorrectly then this is not the Quraan. The meaning of the Quraan is that which Allah ﷻ meant. Many people say that if you want to ask a question, ask it to yourself, there is no need to ask the Ulema. They blatantly say that we do not require the Ulema. The proof to their behaviour is that Allah ﷻ states,

ولقد يسرنا القرآن للذكر

Most certainly We have made the Quraan easy as a reminder

What is meant by the verse that We have made the Quraan easy for everyone?

LANGUAGE IS NOT SUFFICIENT TO UNDERSTAND DEEN

We were once in Jamaat in India in the Gujrat province with approximately forty Arabs. Our Amir was Maulana Ahmad Laat Saheb DB, the Amir of Marseilles in France who was of Arab origin was also with us. One day he told me that, *“How you Ulema of India and Pakistan have understood Purda is totally wrong.”* You say women and men must be separate. He then added, if that is Hijaab then every social gathering will be void of enjoyment. If there is a mixed gathering then there is fun. He said we make our functions very boring. He then recited a verse of the Quraan Sharif to prove his point.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا

There is no harm if you eat collectively or individually.

If one interprets this verse by merely knowing the Arabic language it is not sufficient. He proved from this verse that men and women should eat together. I was surprised in the manner he presented this argument and was unable to answer him. The next day our Jamaat went to a Darul Uloom. I went to the library to check the Tafseer of this verse. In order to understand Tafseer one must know the Shaan-e-Nuzool (the reason for revelation), the Siyaaq and Sibaaq, the Maa-lahoo and Maa-alaihi, all this is absolutely essential otherwise the Tafseer will not be understood.

This verse referred to the Ambiya ﷺ and the Sahabah ﷺ, they were imbued with the quality of generosity and hospitality. There were those Sahabah ﷺ that did not eat until they had a guest. A certain Sahaabi did not have a guest and therefore stopped eating, therefore Allah ﷻ revealed this verse.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا

There is no harm if you eat collectively or individually.

What was actually meant and the meaning derived on the basis of language are totally opposite meanings. We should not feel that by knowing Arabic, one knows Deen. This is the attitude of many Arabic speaking people yet they are far from Deen. On one occasion I was in Saudia travelling by taxi when the driver began playing music. I told him that music is Haraam. He quoted the verse,

وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا

and do not forget (to take) your portion of this world

This proves that sufficing on language only can cause a person to be misguided.

ULEMA OF MAKKAH SHARIF VISIT THE MADRASAH

Once about six Arab Ulema came to visit us from the Darul Ifta in Makkah Sharif. There are two major organizations in Saudia, one is Raabitatul Islaami which sees to the affairs of the Muslims in the world. The second organization is Darul Ifta. They performed Asr Salaah with us and then I attended to them. They mentioned that their purpose for coming was that they intend sending Arab Ulema to teach Arabic to our students in the Darul Uloom, for which they will cover all cost. They were proper Ulema with Shari'ee beards etc.

Their reason for sending these Ulema was because they felt that we are unable to speak Arabic fluently even though we study Arabic. After listening to them I told them, *"I think that you will be sending Egyptians to teach Arabic."* I told them that, *"I think these Egyptians will not have Shari'ee beards."* They agreed with me. I further said, *"I think that they will smoke in public."* They agreed with me, I then said, *"The Arabic language is in place, it is the language of the Quraan, it is the language of Jannat, language of Rasulullah ﷺ, etc. but we give*

preference to Deen over language.” The spokesman was very happy, he stood up kissed me on the forehead and said, *“Always remain on your stance.”* The offer that we made to send the six Ulema will be withdrawn. Deen is important not the language.

Unfortunately, we don’t see the difference. We think that knowledge is Deen.

We had friends that studied Arabic in Madinah University and Al-Azhar University of Cairo. What were they used for? Without any exaggeration, the oil companies and embassies used them to order liquor and prostitutes for their meetings.

Is this the purpose for which Arabic language is learnt?

Hadrat Sheikh ﷺ states that our Ulema had studied Arabic to great extents. Hadrat Maulana Alimia Saheb ﷺ was a master in Arabic to such an extent that the Arabs couldn’t be compared to him. However, they studied Arabic to understand Quraan and Hadith and not just to speak Arabic.

WHO ARE ULEMA-E-DEOBAND

Abdullah Bin Subayyil ﷺ was the old Imaam of Makkah Sharif who has passed away. He invited an Alim of Deoband for meals, who related this incident to me. They were partaking of meals when two Ulema of Riyadh had entered.

The Sunnats of Rasulullah ﷺ has been spread in the Ummat and some people are outstanding in a certain Sunnat whilst others in another. In the Arab world, it is common to introduce the guest. When the Sheikh had introduced this Deobandi Alim, the other two Ulema from Riyadh immediately began commenting that the Ulema of India are Mushriks and grave worshippers, they make Taqleed, etc. The elderly Imaam of the Haram then asked them,

“Did you people ever go to India?”

They replied in the negative. He said,

“I have been there, met them and thoroughly examined them. These people are 100% Muwahhids (believers in the oneness of Allah ﷻ). Their love for Sunnat and Rasulullah ﷺ is far superior to the love that we possess.”

He was also a Salafi but he was a mild Salafi. He then said,

“The Ulema of Deoband are serving two thirds of the Muslim world.”

He added that two thirds of Muslims in the world are Hanafis, so if you consider the Hanafis as out of the fold of Islam then there wouldn't be any Ummat remaining.

Sheikh Yusuf Karan رحمہ اللہ of Cape Town who passed away lately said that he went to America some years ago. He says,

“In the concrete jungle of USA there was a little Musallah, and who is the Muazzin? The son of Deoband. Who is the Imaam? The son of Deoband.”

Qari Fatah Muhammad Saheb رحمہ اللہ called a prominent Arab Aalim whilst delivering a talk. He told the people that this is my student and the Imaam that led the Salaah is also my student. Every Imaam of Makkah Sharif and Madinah Sharif until today are directly or indirectly the students of the Ulema of Deoband.

Do we know who the Ulema of Deoband are?

Deoband has not only produced Ulema rather they have produced Darul Uloom in the world. Not only knowledge has spread from Deoband but the Tabligh Jamaat is a product of Deoband, it is from where Maulana Ilyas رحمہ اللہ has come from, it is where Jihaad under Maulana Madani رحمہ اللہ has come from, where the defence of Islam against Qadianism under Shah Anwar Kashmiri رحمہ اللہ has come from. When Hadrat Maulana Mahmood-ul-Hassan Saheb رحمہ اللہ was questioned, “You didn't write any Kitaabs?” He said, *“If you want to see my Kitaab of Tafseer look at Maulana Shabbir Ahmad Uthmani رحمہ اللہ, if you want to see my Kitaab of Hadith look at Maulana Shah Anwar Kashmiri رحمہ اللہ.”*

These are the Ulema of Deoband and their accomplishments.

If you have not understood as yet, then ponder over the fact, that Madinah University has not produced another Madinah university. Al-Azhar University of Cairo has not yet produced another Al-Azhar.

Deoband has produced Darul Uloom in the East, West, North and South. The Darul Uloom of the world are linked to Darul Uloom Deoband.

THE KHAWARIJ

The Khawarij were in opposition to Hadhrat Ali ؓ. They also held the belief that anyone that commits a major sin is a Kaafir, he is out of the fold of Islam. Currently, the Khawarij of this era is the organisation called "ISIS". They brand everyone as Kaafir and the life of many senior Ulema are taken. If you do not take Bay'at to Abu Bakr Baghdadi then you are a Kaafir and you must be killed. This was the way of the Khawarij. The Khawarij gained control and were in charge of a certain area in that time just as "ISIS" is in control of certain areas today.

The Khawarij, cornered Imaam Abu Hanifa ؒ who was a senior prominent Alim of the time. They said, *"If you cannot give us an answer, here is our sword unsheathed."* He said, *"How can I issue a verdict in this manner, my mind is unclear. You people should put away your swords."* They said, *"We have come to kill you and we are ready for you."*

He asked, "What is the query?" They said, *"There are two Janaazahs one is of a man that has consumed so much of liquor that it led to his death. The other Janaazah is of a woman that committed adultery and died during childbirth. If they have not made Taubah (repented) tell us are they Mu'min or not?"*

Imaam Abu Hanifa ؒ had to give a ruling under these circumstances. If the correct ruling is given, his life is in danger. If he gives an incorrect ruling he will be considered a Khawariji like them. However he was so intelligent that as the proverb goes,

"He killed the snake but at the same time the stick didn't break."

He asked, *"Who are these people? Are they Jews?"* They said, *"No!"* He asked, *"Are they Christians?"* They said, *"No!"* He asked, *"Are they fire worshippers?"* They said, *"No!"* He asked, *"What are they?"* They replied, *"They are Muslims."* He said, *"You people gave the answer yourself."* They asked, *"What will Allah ﷻ do with them if they have died without Tauba?"* He said, *"I do not have any knowledge."* I say exactly what Essa ؓ had said,

ان تعذبهم فانهم عبادك وان تغفرهم فانك انت العزيز الحكيم

If You punish them then verily they are Your servants, and if You forgive them then verily You are The Almighty, the All-Wise.

Ibrahim عليه السلام said,

فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ

So whoever will follow me (by believing in Tawheed), then he is certainly from me (from among the adherents of my religion). And whoever will disobey me, then (I pray that You give him the ability to obey me because) surely You are Most Forgiving, Most Merciful."

They understood and made Taubah.

THE ADHERENCE OF IMAAM SAHEB

Once Hadhrat Ja'far Saadiq عليه السلام, the great grandson of Rasulullah ﷺ, who is regarded as one of the Twelve Imaams amongst the Shias, but was a righteous man and had nothing to do with the Shias met Imaam Abu Hanifa رحمه الله.

He told Imaam Saheb,

"I have heard that you changed the Deen of my Nana (Grandfather Rasulullah ﷺ) according to your logic."

Imaam Abu Hanifa رحمه الله had great respect for Rasulullah ﷺ and he had great respect for the great grandson of Rasulullah ﷺ. He allowed him to sit with honour on a chair.

Imaam Saheb then stood on his knees and asked him, *"Who is the weaker sex? Is it man or woman?"*

He replied, *"It is woman."*

He then asked, *"What is the share of women in inheritance?"*

He replied *"She gets half of the man."*

Imaam Saheb said, *"If I was following logic, I would have given her double of what the man receives as she is the weaker sex. She doesn't go out to earn, she*

remains at home whilst the man goes out to work. This is a clear indication that I didn't change the Deen rather I gave her what was stipulated in Shariah."

He then asked, *"Is Salaah or fasting a greater act of worship in Deen?"*

The response was, *"Salaah is a greater form of worship."*

Imaam Saheb then said, *"When a woman experiences her monthly cycle neither does she fast nor perform Salaah. However there is Qadha of Roza (fasts) but there is no Qadha of Salaah. Had I applied logic, I would have made Qadaah of Salaah obligatory upon her as Salaah is more important. This further proves that I did not change the Deen but followed Rasulullah ﷺ."*

He then asked, *"What is more impure between urine and semen?"*

He answered, *"It is urine."*

Imaam Saheb said, *"According to Shariah, if a person urinates then Wudhu is required and if semen emerges then Ghushl is compulsory. If I had to apply logic I would have said, when a person urinates he would have to make Ghushl but I did not change the ruling."*

Hadrat Ja'far Saadiq stood up and kissed the forehead of Imaam Abu Hanifa رحمه الله.

THE TWO YEARS THAT IMAAM SAHEB SPENT WITH HIS SHEIKH


Imaam Abu Hanifa رحمه الله had once stated,

لولا سنتان هلك النعمان



Had it not been for the two years, Nu'maan (Imaam Abu Hanifa) would have been destroyed



He was referring to the two years he spent in the company of Hadhrat Ja'far Saadiq رحمه الله. Imaam Abu Hanifa رحمه الله took Bay'at to him. He spent two years in the company of Hadhrat Ja'far رحمه الله in which he made his Tarbiyat and Islaah, and said,


“Had it not been for those two years of Tazkiyah, Nu’maan should have been destroyed.”





This highlights the importance of Tasawwuf, Tazkiyah and Islaah, that a great Fuqaha such as Imaam Abu Hanifa  also ensured that his Islaah (reformation) takes place.

THE INTELLIGENCE OF IMAAM SAHEB

On one occasion a couple came to Imaam Abu Hanifa  in Kufa. The couple camped outside the city. The wife was very beautiful and another man saw her and fell in love with her, and thereafter claimed that she is his wife. She also became inclined towards this man and said, “This is my husband.” Her real husband got worried. He was told to go to Imaam Abu Hanifa  to get a solution to his problem.

He explained the incident to Imaam Abu Hanifa . The Imaam said, “*Don’t worry.*” He took a few ladies from his own household and went to the couple’s tent. He instructed them to empty the camp. The couple kept a dog for security. Imaam Abu Hanifa  sent the ladies of his house into the camp. The dog started barking at them and wanted to bite them so they ran out. He then sent the man who claimed to be her husband. The dog did the same thing to him.

Then he sent the actual husband whom the dog was happy to receive, it wagged its tail etc. Imaam Abu Hanifa  told the woman, “*Have shame in you. A dog is more loyal to his master than you. The dog did not forget the master, whereas you in a short while turned away from your husband.*”

This was the intelligence of Imaam Abu Hanifa  whom we are required to follow. What an Imaam has Allah  given us, we must make Shukr and refrain from criticising him and the Hanafis. What intelligence and ability Allah  blessed Imaam Abu Hanifa  with, his ability to solve problems in a most unique manner.

WHAT IS TAQLEED

I asked a question, a person is walking on the road and comes to a four way crossing. He doesn't know whether he must go straight or must he turn right or left. At the corner he notices there are two people. The one is sleeping whilst the other is awake and sitting next to him. Who must he get directions from? The sleeping person or the one that is awake? The reply is that he should ask the one that is awake. The one that is awake also does not know. He is waiting to ask the one who is sleeping.

Likewise we do not know "Fasalu Ahlaz-Zikr" we should ask the people of knowledge so that we may be guided. We will not even know who to ask. We are asking the wrong people for direction and guidance.

We are very fortunate and we should make Shukr that Allah ﷻ has given us our Madaaris, our Makatib. We have great Ulema with us therefore we should consult with them.

May Allah ﷻ reward the South African Ulema that are establishing Makaatib throughout the world. There are Makatibs in Mozambique, Malawi, etc. May Allah ﷻ reward the business people who contribute towards these projects and the Ulema that are sacrificing their time. We should appreciate the Darul Uloom in this country.

Anyway, we have to make Taqleed and what is Taqleed?

It is to follow the teachings of our elders. Our Deen has come to us for over 1400 years.

Do we think that our pious predecessors did not have the correct understanding of Deen and they are gone to Jahannam because they misguided us? Do we think we are the ones with understanding and now we have new revelation that has come therefore we tell each other who we should follow?

ABSTENSION FROM BACKBITING

Abdullah ibn Mubarak, Amirul Mu'mineen fil Hadith ﷺ quotes from Sufyan Thawri ﷺ, he was a contemporary of Imaam Abu Hanifa ﷺ and they were rivals also, the rival quotes,

"I never found anyone abstaining from backbiting more than Imaam Abu Hanifa ﷺ."

He was a man that would never speak until asked to speak. The Ulema have written that the most foolish is one that backbites. Why? You are earning rewards but you are depositing into your enemies account. We generally backbite of people that we dislike.

When people would backbite of Imaam Abu Hanifa ﷺ, he would give them trays of sweetmeats. When the backbiter stopped backbiting the sweetmeats also stopped. One person asked Imaam Saheb the reason for not sending sweetmeats. Imaam Saheb said, *"You were doing me a favour by backbiting causing my stages to be elevated. Since you stopped backbiting, I also stopped sending the sweetmeats."*

In the world there are many such people that are unable to control their tongues from speaking ill of a great personality like Imaam Abu Hanifa ﷺ. By giving talks and writing lectures against Imaam Abu Hanifa ﷺ they are only harming themselves. Disagreement amongst scholars, rivalry, etc. is acceptable but one should abstain from backbiting.

KNOW WHO YOU ARE PLEDEGING ALLEGIANCE WITH

With regard to ISIS, there are many wrongs and issues with them. We have Fatawas from Syria and Iraq. Maulana Shabbir Saheb DB has first-hand information regarding them. We should be aware that from 1897 to 1903 which is approximately 112 years ago the Jewish protocols were re-written. What were their protocols? It was how the Jews can control the whole world. This was their plan. They start from Baitul Muqaddas, they have drawn a snake that moves toward Jordan, Syria, Iraq, Saudia, Eygpt, returning to Baitul Muqaddas.

They are interested in controlling the central part of the world and ultimately the entire world. This is the objective of the Zionist, to rule the whole world. We should be very careful as to who we align with. In our local politics there are those parties that align with the Jews and Zionist and their services may be excellent. However, there are those whose services may not be very good but they are better for us as far as Islam is concerned.

JEWISH PLANNING

A Muslim businessman related to me that once he was sitting in a meeting with some Jews. A certain point was raised, one Jew told the other Jew that this is not in our one hundred year plan it is in our two hundred year plan. They are making their plans but we are fast asleep.

We are only interested in making money, building fancy houses, making gardens, having holidays, going for Umrah every year, yet they have plans of two hundred years ahead. They do not even spend their money on luxuries rather they use it to fight against Islam.

This thought came to me a few days ago, that in Egypt they displaced the legal elected president who is now behind bars and they replaced him with their own person named SISI who is Jew or he is of Jewish descent and remember Egypt is a major player in this plan of theirs. So, here we have SISI and there we have ISIS.

This is not just a matter of playing with words, it is an entire game and they are making fools out of us. We are falling prey to them. They are eating everything like white ants from inside until things fall. They will annex this entire area and our Ulema have said they will reach as far Madinah University. However, they will not be able to enter Madinah and Makkah Sharif.

In the meantime we will have to face these realities. We will have to make Sabr and continue with Deen.

CONDITIONS FOR FULFILLING AN IBADAT

Another important point I wish to make is, we have all come for Salaah. Did we just come for Salaah or did we perform Wudhu? Obviously, there are conditions for performing Salaah. The Masjid is very full but the Imaam did not

announce, perform your Salaah outside facing any direction, we still had to face the Qiblah.

We will be in Ramadan soon and it is in winter, waking up for Sehri in the cold, it is quite difficult so we will have Sehri at any time we desire, some might decide to make sehri at 07.00 am and Iftaari at 06.00 pm. My emotions are running high and I want to perform Hajj, so I will go in the month of Shabaan. We cannot do things as we desire, we must adhere to the rules laid down by Shariah.

Even if these organisations that are calling for Jihaad are right, there are conditions for Jihaad. We cannot just go for Jihaad without fulfilling the correct conditions, as we have to do in all our Ibadat. Similarly, there are conditions for Jihaad.

Hadhrat Maulana Ashraf Ali Thanvi رحمہ اللہ was approached by modernists in India. Every Muslim has feeling for Deen that Jihaad should take place against the British. Hadhrat رحمہ اللہ put three conditions before them. The first condition is that Islaah should be made for ten years. Rasulullah ﷺ was not permitted to make Jihaad whilst in Makkah Sharif. After 13 years of living in Makkah Sharif, he was permitted to fight in Madinah Munawarah.

الجهاد ماض الى يوم القيامة

The true Jihaad with its requisites and conditions will continue till the day of Qiyaamah.

The Jihaad where Muslims are killing Muslims, women are being raped and little children are killed, is not Jihaad. The actual Jihaad begins with Dawat, and then it is followed with the actual Jihaad.

Secondly the ideology of ISIS is wrong. How can a structure be put up on a wrong foundation. A person fills straw in his foundation and he wants to put up a massive building. Where will that building stand? Many people are naive and believe that we are told not to make Jihaad due to western media. Nobody is so naive that we will follow the media CNN and BBC blindly; especially the Ulema will not just follow the media blindly. If a person follows CNN and BBC

and reads between the lines then they will realise that it is very clear, ISIS is their product.

The soldiers of ISIS are trained in Israel. Where did ISIS get weaponry and trucks from? It did not fall from the sky suddenly. Americans got into Afghanistan, what did the Taliban and Afghanistan have to do with the twin towers? They went to bomb the whole of Afghanistan, why can't they bomb ISIS? Laser bombing is a great achievement which they claim. Why can't they bomb Abu Bakr Baghdadi? Their radio stations and websites are not closed down. Their water plants, sewer plants, are all intact and fully functioning. Not a single bomb is used against them. The little town of Kubaani has been smashed to smithereens. They boast of their satellites, they claim that they can see a person on the tenth floor of a building, they can see a person in the basement smoking a stompie (end of cigarette) and they can tell what brand of cigarette he is smoking. When all these things are visible, how is it possible that they are unaware of ISIS.

It is as clear as daylight.

THE NIGHT OF BARAA'AT

With regard to this blessed night. We have been taught a beautiful Dua of Rasulullah ﷺ,

أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

From Your punishment I take protection in Your forgiveness, from Your displeasure I take protection in Your pleasure, (from Azaab/punishment) I take protection in Thee, I cannot praise You (as You ought to be praised), You are as You have praised Yourself.

We see the beauty and the wisdom of Nabi ﷺ.

In the first part of the Dua

أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ

“(Oh! Allah) I seek Your forgiveness from Your punishment.”

That is the Af'aal (the action of Allah ﷻ of forgiveness) is mentioned.

Secondly,

وَأَعُوذُ بِرِضَاكَ مِنْ سَخِطِكَ

The Sifaat (qualities) of Allah ﷻ.

Thirdly,

وَأَعُوذُ بِكَ مِنْكَ

The Dhaat (being) of Allah ﷻ.

From the first part of the Dua the “Af’aal” we learn that Allah ﷻ alone does everything, He gives Rizq, He blessed me with my house, car, etc.

The Second part of the Dua is the Sifaat of Allah ﷻ, He is Most Merciful, Most Kind, All Knowing, Most Forgiving, etc. If you knew every wrong of the wife and she knew every wrong of yours, we will not forgive one another. Allah ﷻ knows more than that, yet He gives us blanket amnesty.

The Third part of the Dua is , then make your connection directly with Allah ﷻ, go to the “Dhaat” of Allah ﷻ.

This is the night of spiritual cleansing and purification.

As an example, if a person is getting married on a Sunday morning, Nikah will be taking place at 11:00 am in the Masjid but the groom is busy working on his car prior to the Nikah. At the time of Nikah he enters the Masjid full of oil and grease. He will be turned away from the door of the Masjid.

In a like manner we are even filthier with our sins yet we are entering the blessed month of Ramadan. How will we then derive enjoyment in the month of Ramadan? Therefore Allah ﷻ has given us this night to cleanse ourselves so we may enter the month of Ramadan clean. However, if we do not take advantage of this night then, Allah ﷻ is most Merciful, He showers His mercy during the first ten nights, He accepts and forgives during the middle ten and He grants emancipation from the fire of Jahannam during the last ten nights. Although a person enters with sin into Ramadan he will still gain forgiveness

but we should try to enter clean and pure from the very onset before Ramadan.

The main Ibaadat of this night is Taubah and Istighfaar. It is the night of Lailatul Baraa'at it is the night to attain forgiveness. When you have attained forgiveness then remain on it, do not change. When the mother baths the child at night, she tells the child not to become dirty again. Allah ﷻ is sending down our shampoo, soap, powder and shower to get clean and we are cleansed. We shouldn't get dirty again with sins such as women, the television and porn. When a person enters Ramadan in this manner and enjoys the Ibaadat of Ramadan then Eid will come to such a person.

Hadrat Maulana Inaam ul Hassan Saheb ﷺ used to say,

“Live your life like Ramadan and death will come to you like Eid.”

When a child is born, everyone is happy and filled with laughter and the baby is crying. We should live in such a manner that the day you leave the world everyone is crying but you are laughing.

A very wealthy friend had passed away recently. His wife called and spoke for half an hour. He bought her a luxury car every three years, he gave her a luxury house and he left her with big investments and income. She commented by saying, *“It is good that he died.”* This is the result of not living properly. Don't depend on your massive houses, gardens, etc.

One's success is not in the things outside you but it is in the things within you. Similarly, your failure is not in external things but within you.

A beautiful saying of the morning, for those who have ducks or know a little about ducks. When a person goes out in the morning he will find the ducks complaining with their *“Quack, Quack, Quack.”* Especially our womenfolk start from the morning, *“Quack, Quack, Quack”* complaining to us about everything. However if we see the falcon and eagle they do not make any noise. They soar quietly into the skies. We should be like a falcon or an eagle and not like a duck, complaining. We shouldn't be like those that come to the Masjid and complain about the Imaams and the Mutawallis, at the parking lot we complain, at home we complain, at the workplace we complain.

We must understand that our Mazhab and Deen of 1400 years is absolutely solid. Nobody can shake it and we should therefore remain on our solid Deen.

We should speak to our friends that got carried away, perhaps they wanted some prominence or fame or they think Wahi is coming to them, we must try to make them understand, bring them to the Ulema. Let them speak to the correct people so they may get proper guidance and follow the correct way.

May Allah ﷻ let us understand and may He guide us correctly. Ameen.